

Wings of Truth.

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VOL. III. SEPTEMBER, 1902.

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Month of Issue: September, 1902. Signature.....

Wings of Truth.

WELTMER'S MAGAZINE.

READ 

WHAT WE HAVE TO OFFER.

By special arrangement *Weltmer's Magazine* will be issued for the months of July and August in one volume, which will be ready by July 15th.

This double issue will mark changes in the policy of the Magazine as follows:

First, the Magazine will appear on the 15th of the month preceding that of its publication, e.g., the September number will be issued on August 15th.

Second, extravagant advertisements, or such as trench on questionable themes, will not be admitted to its columns.

Third, the literary policy will be to present to its readers, editorially and through its contributors, that which is **current, new, original, practical**.

Each issue will contain an article by Prof. Weltmer based on the leading truths of his philosophy, as set forth in the Auditorium lectures. These lectures readily sell to those who listen to them at \$1.00. Our subscribers, for the price of one lecture, secure the central truths of many lectures.

The contributors to the Magazine are a class of writers known to literature, and whose presentation of new themes, new developments in science and art, will be on the highest planes. The teacher, the student, the progressive thinker, will find the Magazine an up-to-date publication in the treatment of such subjects. The editor himself has a keen mental vision, and passes in review the latest possibilities in any field.

Our double issue will be a volume containing eighty pages. Send us your name and ten cents, and receive this coming number.

Weltmer's Magazine can be had at all branches of the St. Louis News Co., and also from

WELTMER'S PUBLISHING CO., Nevada, Mo.

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Published on the 1st of each month by
E. MARSH-STILES,
at 12, St. Stephen's Mansions,
Westminster, S.W.
Price 6d., post free 7d.; or 5/- per annum, post free.

"Wings of Truth."

"Higher and still higher
From the earth thou springest
Like a cloud of fire;
The deep blue thou wingest,
And singing still dost soar,
And soaring ever singest."—*Shelley*.

—:o:—

Editor's Straight Talk.

I AM rather anxious to discant upon the qualities of "make believe," of the imagination, and all it can do to help one in life if judiciously employed.

Those who know me, and who know my writings, are quite well aware of the fact that I am no visionary, that I am not one to let the mystic side of my nature dominate to the detriment of the *practical*, but that, so far as lies in my power, they are equally balanced.

Yet, whilst the practical "*me*" can help other people, the "make believe" *me* helps myself.

As a kid I was never myself, nor was I ever a girl; I wasn't satisfied with my mother for introducing me into the world as a wearer of petticoats, so my imagination made me a pirate bold, or king of the

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Cobbolds (*I was always boss be it noted*), and although to all outward appearances I was a little girl with long black legs and a dirty pinafore, yet in **MY MIND'S EYE** my limbs were stalwart, my voice gruff, and my eyes, flashing fire, struck terror into the heart of whoever met that eagle glance. An old box set in the grass was the pirate ship, and my little sister the cut-throat crew whom all dreaded.

That faculty for "make believe" has stood my friend all through life, enabling me to overcome many an obstacle, many a sorrow, and those who have it not should just set to and cultivate it for all they are worth, and when they have got it cherish it as some precious jewel.

Yes, big men, who have "BUSINESS" writ large on face and clothing, frail women who have "DISCONTENT" in yet larger capitals; those who are in sorrow, in sickness, in poverty or unhappiness, *grow this power of "make believe,"* and see what it will bring you.

As a kid I was a pirate bold, but now I am a woman grown, with a husband and a baby, and a business of my own, and people from all parts of the world who seek my help and advice—why, I just believe I am a "*Spirit of Power.*" So I am, and so can you all be; but as the artist must first see his picture mentally before he puts it on canvas, because he cannot very well paint that which he cannot conceive, so you must first learn to see your power mentally before you can express it in action. Your power lies in the

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spiritual you, that is to say, it's the spiritualised, or magnetic force which holds the atoms your body is composed of in place, and which, as the "Law of attraction," relates you with the entire Universe.

It is this subtle, unseen force which makes the atoms of your body and of the Universe Life. Without it there would be *no* life, and the more steadily you recognise it, the greater your faith in yourself, the more thoroughly you can exert your power of "make believe," and force it to overcome the wishy-washy creepy-crawly beliefs you have been reared in, the sooner you will realise that I'm not talking through my hat, but that I am telling you one of the grandest truths conceivable. If you *want* to be Lord Mayor of London, which, please the pigs, you won't, well, just hold that in your thoughts, moreover try, mentally, to *be* the Lord Mayor, imagine how you would feel if you attained that giddy eminence, and then let your work, fixed with living ambition, pave the way to the realisation of your day dream.

Don't think because I disagree with the teachings of the Church that I seek to repudiate the Christ. Far from it; I try as hard as man or woman can try to live up to them, although I do not call myself a Christian, or my teachings, simply because that term is synonymous with the Church teachings, which are certainly a gross perversion of the most beautiful doctrine we possess.

When you can be a true *Pantheist*, believe

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me, you are nearer Christianity than if you belong to the Church. GOD IS NATURE, AND THEREFORE ALL NATURE IS SACRED.

There you have the Pantheistic doctrine in a few words.

All nature is life, all life is God. Believing this, can you harm your fellow creatures, will you not rather seek THROUGH love of the Almighty to extend your love Universally?

There is none "utterly damned" in our doctrines. There is no hell, except the living hells man in his ignorance creates for himself, and the aim and object of WINGS is to teach man how to avoid his little private hells, and to create in their place a Paradise which can extend throughout the world.

The man and woman who thinks love, who acts love, and repudiates evil is as a light shining through the darkness, and every soul they come in contact with is the better and happier.

Enrol yourselves in this brotherhood, spread the truth, teach true charity, try by every means in your power to practise health and happiness, and extend your priceless gifts to others.

Show the world that the way to be *good* is not by the cruel, narrow doctrine they know. That disease, poverty and evil are not doled out as special gifts to the chosen on the principle that "whom God loveth He chasteneth," but are man's own creations and can be fought and conquered.

That for one soul made happy and taught to know the *true self*, more has been done than for five hundred coerced and frightened

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into a kind of white-washed repentance. That you can be *good* for love's sake—not for the *fear* of eternal punishment—that you love God because He loves you, whatever your conception of Deity may be, not a sort of cupboard love for the sake of what you may get.

Live up to this, and never mind what the priest says—believe me, you'll get there all serene!

When this reaches you we shall be well on our way to Canada, and expect to be away some six weeks. I intend going on to New York, and possibly Chicago, and whilst away shall graduate at the College of Osteopathy.

I intend to lecture and practise the science, and will give you full particulars of my classes, etc., in this and personal magnetism when I get home, and complete my preparations for the autumn term.

THE SUCCESS CIRCLE.

Having found many would-be circlites unable to join the 9 o'clock circle, I have decided to do away with any fixed hour, and my "circlites" will find the vibrations come to them just as freely, perhaps more so. Hold the belief that you MUST succeed. That by my powerful vibrations I can assist you and INTEND to do so. I charge NOTHING for my treatment. It is free. A PREMIUM to Subscribers, and open to ALL sending in 5/- as a year's subscription (post free) to WINGS OF TRUTH. As single copies cost 6d., or 7d. by post, my offer is worth taking.

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Awards, Graphology Competition.

First Prize, £50,

has been awarded to

MR. F. G. TROTT,
37, Tavistock Terrace,
Holloway, N.,

for the following :—

Your handwriting does not suggest great animation, but you will always put self into the background to help others. You are frank and outspoken in most ways, but can be prudent and cautious when necessary. You have very good judgment and powers of penetration, a little self-willed, but just. A hot temper, but control over same and readily forgive, and bear no malice. You possess a keen sense of right and wrong, are gentle and sympathetic, and the affections are constant. You have a strict sense of economy, though by no means ungenerous. Some slight depression of spirits is shown by the sloping writing.

Second Prize, £20,

has been awarded to

MISS MARY NAUGHTIN,
104, Gloucester Place,
Portman Square, W.,

for the following :—

Your handwriting shows unselfishness and an honourable, just disposition. You are lively, vivacious, candid, imaginative, impulsive and original. Very enthusiastic, and impressionable with high ideals. Kind hearted and good natured to a degree. The mind is very active, you are clear sighted, and very decided in your "yes" and "no." The temper is not devoid of impatience, but well under control. There is honesty of purpose and sincerity in your attachments.

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Third Prize, £10,

has been awarded to

MR. CHARLES W. KENT,
3, Elm Court
Temple, E.C.,

for the following :—

Your handwriting shows determination, firmness, resolution and consistency. Your absolute sense of duty is a strong characteristic. You have much intellectual capacity and masterly powers of comprehension. An excellent amount of shrewd commonsense is shown. You are a clear reasoner and argue logically. Orderly, methodical and very observant. What you think is what you see, and you never build castles in the air. You have a searching mind and much discretion. Critical, diplomatic and enterprising. Sensitive and impetuous to a fault. Very obstinate if crossed. The temper when roused is lasting. You should succeed in a medical or scientific profession.

The six prizes of 10s. 6d. each have been awarded to
MISS L. BERRILL, 24, South Molton Street, London, W.
MRS. SQUIRE, 4, Eden Place, Newcastle Road, Sunder-
land.

MRS. WIDDOP, 62, Burnley Road, Todmorden.

MISS HAWKINS, Stafford Street, Eccleshall, Staffs.

MRS. DR. JOHN S. CAMPBELL, 1035, St. Clair Street,
Ohio, U.S.A.

MISS ROBERTS, 28, Royal Hill, Greenwich, S.E.

N.B.—The Editor wishes readers and competitors to understand clearly that she has had nothing to do with the delineations or the awards beyond signing the cheques. She makes this statement because two or three people who are not pleased with their characters, or perhaps disappointed at not receiving a prize, have been pitching into her as if she were to blame. The graphologist gave very satisfactory tests, and many people are much pleased with his work, but in a competition it is practically impossible to please everybody.

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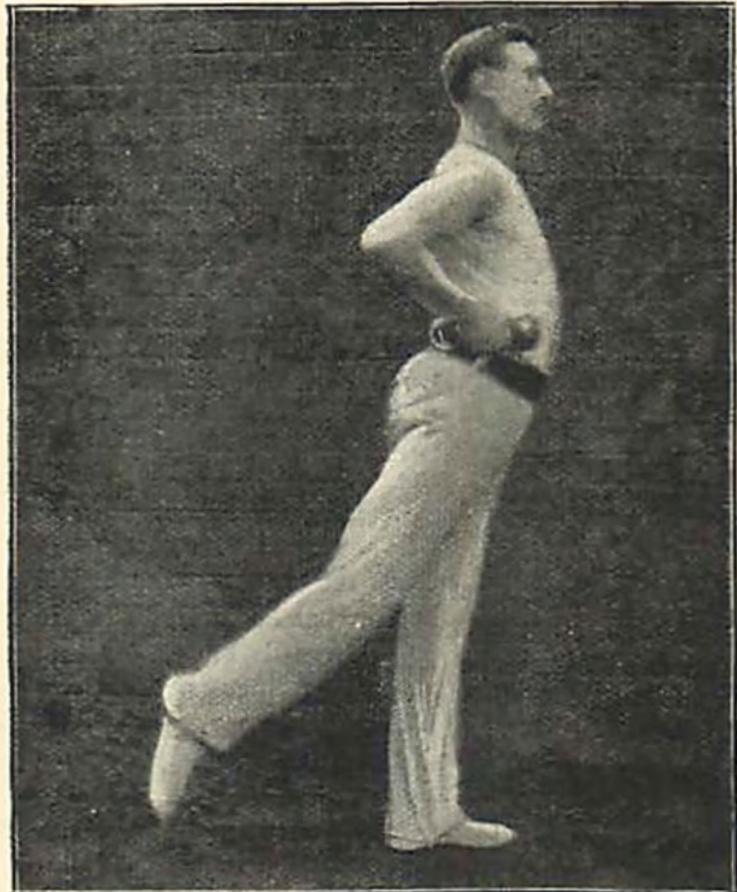
Physical Culture.—V.

BAR-BELL EXERCISES—PHOTOGRAPHS, ETC.

BY J. D. K. COUSTON.

As taught by Mr. C. W. BIGGS,
*Superintendent, Hampstead Public Baths and
Gymnasia.*

FOR the last two or three of these articles I have endeavoured to obtain sketches or photographs that would simplify some of the more important and less easily understood exercises, but have hitherto been unsuccessful in my efforts. During the past month,



CORRECT POSITION WHEN HOPPING.

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however, I have been experimenting with various kinds of photographs, with the result that I am now able to commence a series of illustrations. The first of these is the "Correct Position when Hopping," which was fully explained in the June issue of WINGS.

The second sketch is intended to illustrate the position when commencing the first dumb-bell exercise, the details of which were explained at some length in the July number of WINGS.

Before passing on to the various exercises with bar-bells I would like to emphasise the value of running. By running I mean gently trotting round the gymnasium or garden with the head erect, hands upon the hips, taking the legs well forward and high up. Breathe deeply and regularly, and run with as much ease as possible. Do not over-exert yourself, as only a fair pace is necessary.

BAR-BELLS.

The bar-bell, as most people are aware, generally consists of a piece of wood about the same size and shape as an ordinary long broom handle with a wooden knob at each end. I say generally of wood, because in many of the weight-lifting feats performed by experts in this department of gymnastics, iron and sometimes steel bars and ends are used, the ends being hollowed out and filled with shot to the requisite amount. But for all our purposes we will use the ordinary wooden bar-bell, which may be obtained very cheaply of any gymnastic outfitter.

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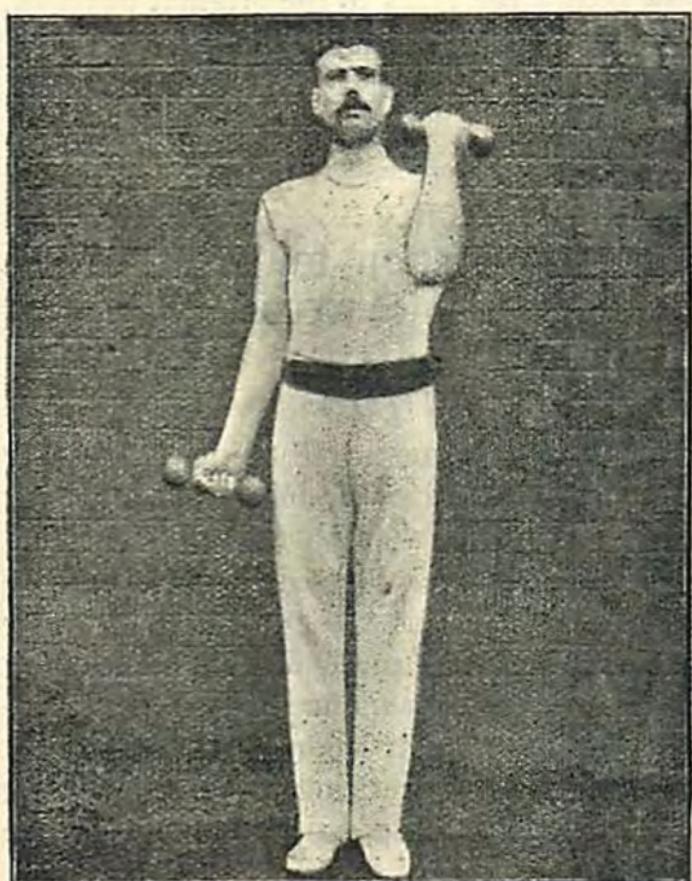
The bar-bell has many advantages over dumb-bells. The latter are more generally used to promote muscle; but the bar-bell brings about very different results. In the first place it is the means of considerably expanding the chest, and the value of such a result cannot be too highly estimated, as increased chest capacity means increased lung capacity. Again, the bar-bell promotes general suppleness of the body and causes its devotees to develop a better poise, and generally smarter appearance, all tending in one direction—that of improved carriage. Before passing on to bar-bell exercises, bear in mind the advice given in my earlier notes, viz., fix your mind upon your work and do not over-exert yourself. Leave off before you are tired. Do not try to execute the exercises as many times as possible. When the least symptoms of fatigue are felt leave off and have a good rub down with a stiff Turkish towel, and if possible take a cold shower bath, always rubbing the water over the heart first.

EXERCISES—PRELIMINARY PRACTICE.

Before commencing the exercises in earnest it is necessary to learn how to handle the bar-bell. Commence by standing at “Attention!” with the bar-bell close into the right side, grasping the pole between the forefinger and thumb, but always remember that the thumb must be *behind* the pole and the fingers in *front*. March gently round in this position, and then after the word “Halt!” number off as in dumb-bell

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exercises—of course, allowing more space between each person for the extra length of the bar-bell. Following this the order is generally given, “For Bar-Bell Exercises—Ready!” This means that the pupil must pass the left hand across the breast, seize the



DUMB-BELL EXERCISES—No. 1.

bar-bell with the palm of the left hand to the front, and then sharply bring the bar-bell down in front of the body, at the conclusion of which you will be ready to commence the exercises. I will give a photograph of this in a later article.

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BAR-BELL EXERCISE.

EXERCISE I.—From the preceding position raise both arms above the head, grasping the bar-bell tightly, keeping the head perfectly erect and the shoulders well squared. When carrying the arms up rise on to the toes. Now return the arms to the original position, at the same time dropping the heels. Repeat sixteen times.

(To be continued.)

—:o:—

Mental Science: Its Practical Application to Health and Success.

BY W. J. COLVILLE.

PART III. *(continued).*

TRULY optimistic teaching can never be fanatical or unduly transcendental, because it teaches us to use all steps and count all measures blessed which promote advance. The most practical and truly successful of all methods for developing expectancy in consonance with WILL is to concentrate thought upon a desired object every night before retiring to sleep, picturing to oneself the exact condition one would like to actually realise.

Falling asleep in the midst of such agreeable contemplation ensures peaceful slumber, complete freedom from unwelcome dreams and nightmares, and causes the sleeper on awaking next morning to experience a delightful sense of invigoration for the work of the dawning day, in addition to peaceful serenity of spirit, which is a veritable *sine*

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quâ non for all successful enterprise. Then, as the business of the new day commences, affirm within yourself that that day's effort will bring you one step nearer to the goal in sight.

When engaging in these profitable exercises, it matters not for what particular good object they are specially undertaken, resolutely set yourself to be on the alert—though never impatient—to embrace opportunities which may arise. Never dwarf your energies and stultify your mental efforts by attempting to know too much, or, indeed, anything very definite regarding the external steps which will lead you to your prize. There is a kind of ignorance which is truly blissful, and that is ignorance of ways and means, which often cannot be foreseen until they are very close upon us, and even when they are at our very doors we often entirely fail to realise their great significance. It is rarely ever an acknowledgment of actual facts which hampers anybody; it is generally a narrow view of present improbabilities, which false belief may render chronic limitations if false expectancy is permitted to usurp the throne. We must dethrone the usurper and enthrone the rightful queen. False expectation is the chief drawback to success with nearly all chronic invalids, who almost invariably dwell in a perpetual state of wrong anticipation. "I did not sleep well last night, therefore I do not expect good rest to-night," is the very culmination of false mental attitude, and it is precisely at this point that an intelligent healer can do

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immensely much for a patient. If you cannot at once treat yourself successfully; if the method known as auto-suggestive seems at first too hard for you, then you can well profit by the helpful services of some good sleeper who is in all ways a far more successful person than yourself; but you must not lean perpetually on another, and no true healer ever encourages a patient to do so. If you are seeking financial liberty, and the freedom which reasonable monetary prosperity can bring, discipline yourself to expect a way to open whereby you can justly earn the means whereby you can fulfil your lawful hopes; and never for an instant endorse the utterly false opinion entertained by many—to their extreme detriment—that because you do not now see how financial betterment will come it is therefore practically impossible. Reasonable mental science encourages nobody to expect something for nothing; but we can all grow in usefulness and learn to merit what at present we may not deserve.

Leave all doors open; close no gates upon your own advancement. Expect the better time to grow out of the present not so good; and by keeping always hopeful, always active, always useful, always expectant, we shall of necessity change our outward conditions inevitably in consequence of prior changes in ourselves. Refuse lodgings to pessimistic applicants; do not tolerate qualities of thought which are down-grade in their nature. Learn to compel your expectancy to keep pace with the movements of your will; and this lesson mastered and faithfully

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lived up to cannot but lead to the happy sequel of a changed outward state, as the flower and fruit produced from changed interior sowing.

—:o:—

Hypnotising Indirectly.

IT is, perhaps, not generally known that susceptible subjects may be readily hypnotised while engaged in an ordinary conversation and without being aware of the intention of the hypnotist. Such, however, I have found to be the case. For subjects who really desire to experience the sensation of being 'under the spell of the hypnotist,' but who, from a feeling of timidity or bashfulness, refuse to allow themselves to be influenced, this method is preferable to all others ; and for the bigoted know-it-all, who wants to 'bet you ten dollars you can't hypnotise *him*,'—you have all met him—it is the method *par excellence*.

The mode of procedure is simplicity itself, and is as follows :—In the first place select an 'easy' subject for your first experiment. Engage him in conversation at such time and place that there will be nothing to disturb him or distract his attention. Then lead the conversation yourself and bring it around to something upon which you can talk in an interesting manner, and finally secure his undivided attention, when the transition will be easy from that state to an intense concentration of his mind, if you are a good talker, at which time a positive suggestion, given in a

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sudden and forceful manner, will bring him almost immediately under your control.

"I have found it a capital plan to turn the conversation upon hypnotism, and after dwelling on some of its beauties and wonders till, as was said above, his mind is concentrated, proceed, as if illustrating some foregoing statement, something like this:— 'Now, for example, —, when I say to you, "You have forgotten your own name," you *have* forgotten it, and YOU CANNOT SAY YOUR NAME,' accompanying this suggestion with a straight, steady, authoritative look, right into his eyes, and a pass or two will probably strengthen the suggestion, and you have 'hypnotised him unawares.' Of course, if he is amenable to your first suggestion you can carry him on into a deep sleep, catalepsie him, or do with him as you like, the same as by any other method of producing hypnosis."

—:o:—

Chromoscopy, Chromosphere Psychology and Spectrum Synthesis.

(Copyright strictly preserved in England and America.)

By WILLIAM HEALD.

CHAPTER FOURTH—continued.

(This part of the article was written in May, before the Coronation was postponed owing to the King's illness.—Ed.)

THE next step in this Lesson is to instruct the reader as to the position of each letter of the alphabet, and to make it clear that a letter falling ODD in a word

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has a different COLOUR, thus a different influence, than if it had fallen EVEN in a word.

To see the COLOUR of each letter of the Alphabet, whether it falls odd or even, follow carefully the instructions now given.

With the "COLOUR ALPHABET" before you, take the space at the left hand top corner, coloured ORANGE, and that SPACE call point EVEN A. Next work round the Star-device in the direction the hands of a watch take, and the SPACES at each Star Point will read A, I, N, U. These LETTERS are EVEN. Following on from point at right hand bottom corner, you get, again, A, I, N, U. This time, however, the letters are ODD.

These points being clearly fixed in the mind there will be no difficulty in tracing the position of all the other letters.

Read from each point toward the centre of Device and all becomes clear. Start with point EVEN A, reading inward SEVEN SPACES you get a, b, c, d, e, f, g. From point EVEN I inward the reading is i, j, k, l, m; from point EVEN N read n, o, p, q, r, s, t; and then from point EVEN U the reading is u, v, w, x, y. The COLOURS in the SPACES thus indicated show the reader the Colour of each letter mentioned WHEN IT FALLS EVEN. This process is practically repeated from the bottom point, ODD A and the three points at the left of Device. The only difference being that the Spaces in the bottom point and the three points to the left are the COLOURS of the letters when they FALL ODD.

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The FOUR SQUARES are YELLOW, Colour of Z, when it falls ODD ; VIOLET, Colour of H, when it falls EVEN ; LIGHT BLUE, Colour of H, when it falls ODD ; and the GREY is the Colour of Z when it falls EVEN.

If these instructions be carefully followed no reader will have a difficulty in ascertaining the Colour of any letter, or the Combined Colour of any NAME in which an interest may be felt.

Taking the Specimen Phrase given above it will be found to present the following COLOURS in its analysis :—

Two DARK RED, Two BLACK, Four ORANGE, Two LIGHT GREEN, One DARK GREEN, Two WHITE, Two GREY, Three LIGHT BLUE, One DEEP BLUE, and Two BLUE-BLACK.

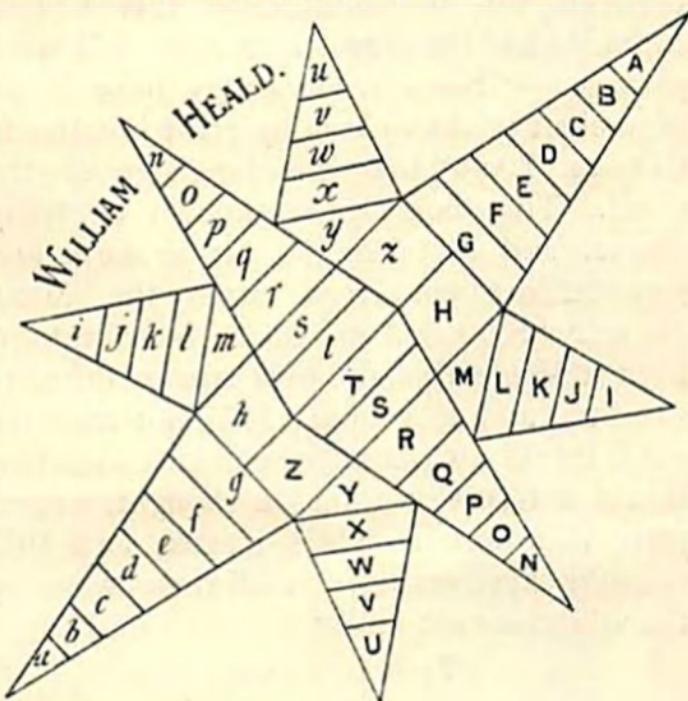
A general rule of Chromoscopy is the LIGHT COLOURS have favourable influences, the DARK COLOURS unfavourable, and the BLACK the most unfavourable. There are many exceptions to this rule when dealing with personal cases, which will be afterwards explained.

In the analysis just given of the "CORONATION OF EDWARD VII." it should be noticed that the Light Colours score Twelve, the Dark Colours only Nine. This balance, however, indicates to one versed in Chromoscopy that the CORONATION will not pass off quite so satisfactorily as we could wish. Were it not for the fact that the King's Primary Success Colour is BLACK, the Two BLACKS in the analysis would be somewhat ominous. As it is, great care will have to

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be exercised or a serious, I may almost say NATIONAL, CALAMITY will be associated with the CORONATION. This I deduce from the Two DARK REDS, the Two DARK BLUES, the Two GREYS and the Two BLACKS.

Since writing previous articles a few remarkable confirmations have occurred in connection with the Coronation. I will



POSITION OF LETTERS (Caps.: Letters fall Even; Small: Letters fall Odd) in COLOUR ALPHABET.

leave deductions to readers of these articles.

To make the points as to Letters of "COLOUR ALPHABET" quite clear I add here a "Life Chromoscope" with the spaces lettered.

In the above device the capital letters indicate the position of those letters as

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they fall EVEN in the "Colour Alphabet" Chromoscope. The small letters indicate the position of the letters as they fall ODD in the same Chromoscope.

The teaching of Part I. of Chapter Four is thus made perfectly clear, and my earnest hope is that, with slight modification, it may be seen that there is a close connection between the possibilities of this Colour Alphabet and the suggestions of the following passage:—"Some readers may have heard of ancient books written by great initiates in COLOUR LANGUAGE—the language of the Gods. That language is known to many chelas, and is taken, so far as form and COLOUR are concerned, from the MIND WORLD 'SPEECH,' in which the vibrations from a single thought give rise to form, to COLOUR, and to sound. It is not that the mind thinks a COLOUR, or thinks a sound, or thinks a form; it thinks a thought, a complete vibration in subtle matter, and that thought expresses itself in all these ways by the vibrations set up." *

(To be continued.)

— :o: —

"Static" Electricity.

STATIC electricity is electricity at rest, as will be inferred from the title. When a stick of sealing-wax is rubbed with a warm

* This quotation, taken from "Man and His Bodies" (p. 67), by Annie Besant, was sent to me by a friend after the above articles were in the press. Capitals are mine.—W. H.

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dry cloth it will be found that it has attained the power of attracting light substances to it. This attracting force is one of the manifestations of electricity. What has happened during the rubbing process is, that the molecules on the surface of the substances rubbed together have undergone certain peculiar changes. The arrangement of their "electrons," has been altered, with the result that they have become, for the time being, unbalanced. The cloth with which the sealing-wax has been rubbed has gained "electrons," the sealing-wax has therefore a deficit of "electrons."

The result of this unbalanced state is that a stress is set up in the ether, the medium existing between the two substances, and what are called "lines of force" are set up between the sealing-wax and the cloth. When the cloth is removed altogether a field of force exists around the sealing-wax, strongest between itself and the earth, if it is fairly near to the earth. Now if a light pith ball which has been touched, and therefore electrified, by the sealing-wax is brought near the sealing-wax again, it is repelled by it; but if it be approached to the flannel cloth it is attracted by it. Thus it would appear that there are two sorts of electricity generated by this simple action of rubbing; or that there is, as mentioned above, a deficit of "electrons" in the one substance, and a surplus in the other.

Whichever way the experiment is considered one fact is made clear, viz., *that there*

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are two distinct kinds of static electricity called *positive (+)* and *negative (-)*; and further, that the positive attracts the negative and repels the positive, similarly the negative repels the negative and attracts the positive.

To further explain the lines of force and charging let us consider for a moment A as a metal sphere on an insulated support charged with positive (+) electricity, which has been placed near a metal rod (B) also insulated from the earth to prevent the electricity from escaping. If the rod is examined we shall find the end nearest to A is negatively (-) charged, whilst the end furthest away from A is negatively charged. What has happened is, that the lines of force (the stress in the medium caused by the electric charge on A) have dragged all the negative (-) electricity, which they naturally attract, towards the end of the rod (B) which is nearest to A, whilst at the same time they have repelled all the positive (+), electricity which is similar to the charge they represent, as far as possible from A, that is to say to the opposite end of B. B has been charged by *electric induction*. Now when A is removed the - and + electricity on B become mingled again and counterbalance one another, and B is unelectrified once more. But if while A is close to B, the end of B is touched so as to allow the + electricity to escape, the - charge, being attracted by B, will still remain, and when B is removed there will be no + electricity left to counterbalance the - electricity, and so B will remain negatively (-) charged.

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Now the charge on a conductor which is transient and only due to the presence of a charged body is called "free," and a charge which is not dependent on a neighbouring electrified body is called "bound."

The term "conductor," used before, is applied to those bodies which allow electricity to flow through them. All bodies may be divided into two classes: CONDUCTORS and INSULATORS. Insulators being those bodies which do not conduct.

Of course there are many bodies which are partial conductors and cannot be put under either heading, but roughly speaking the above classification is sufficient. All metals are good conductors, so is the human body, and water.

INSULATORS, or non-conductors, are such substances as glass, silk, sealing-wax, india-rubber, fatty substances, oil, and air. Insulators are also called DIELECTRICS.

ELECTRICAL EFFECTS.—It has been shown that electricity may be produced by friction between two insulators or two insulated conductors. When an insulated metal is highly electrified sparks and flashes are obtained when it is discharged. Flashes of lights and glows may also be produced by the discharge of electricity through rarefied air and gases.

It is interesting to note that in frictionally produced electricity two similar substances rubbed together do not generally produce electricity. Thus, woollen rubbed on woollen and silk rubbed on silk produces no electrical effect, whilst woollen rubbed on

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silk produces electrification. Similarly glass rubbed on glass produces no effect, unless one piece of glass be smooth and the other roughened. Also different temperature affects the production of electricity, a warm body rubbed on a cold body being usually negatively electrified. Further, as a general rule, when two bodies are rubbed together, the one whose particles are the more easily removed by friction becomes negatively electrified.

(To be continued.)

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Practical Lessons in Theosophy.

THE ASTRAL PLANE.

THE astral, desire, or impulse plane, on which the astral body functions is composed, as has been stated, of immensely finer matter than the dense matter known to us at present.

The astral plane exists all around us and co-existent with the so-called physical world. It is where the astral body goes first, after leaving the dense body at death. It must, however, be well noted that the astral body after the death of the physical, is in a certain subjective condition which is not fitted, except in exceptional cases, to deal with the whole of the astral region. Thus there are parts of the astral plane which are practically unknown to the personality in the after-death stages, but which are known to some clairvoyants, and to highly evolved persons, who have studied occultism, the travelling

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of the astral body, when the physical body is asleep or in trance, being possible with them.

The following few details as to the inhabitants, etc., of the astral plane are collected from the *personal experiences* of such evolved persons, these experiences being checked by yet others, so as to make them as definite and certain as possible.

The inhabitants may be divided into four classes :— (1) After-death astral bodies tenanted by egos. (2) Astral shells and etheric doubles. (3) The several great kingdoms of elementals. (4) The Thought forms. Apart from these four are, of course, from time to time, small parties of intrepid investigators, still in the flesh, who penetrate as far as possible during sleep and trance into the mysteries of this wonderful realm.

The after-death stages of the Ego on the astral have been treated with. Investigators have seen the after-physical-death stages of their friends, and conversed with them in the "summerland." Much help has been extended by certain bands of evolved egos towards these, who, terrified at their surroundings, and having had their minds filled with the absurdities of a flaming hell, have been found in a terrible mental state from fright, thinking every moment the "devil" was coming to carry them away. These are comforted and shown there is nothing to fear, and they then gradually recognise their gone-before friends around them.

It is well to note here that the only

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"good" the present dogma of so-called religion does is to cause great unnecessary mental suffering to the wretched persons who have been misled by a priesthood who have conjured a hell out of their imaginations to give them power over the people!

Now the people who have not troubled themselves with "religion," or a hell, but have lived and done to the best of their knowledge, are not at all upset, but very quickly become at home in their new sphere; so that though nothing is more noble and beautiful than the Christian ethics and *true* teaching of Jesus, yet it is well to beware of the teaching of an endless hell which *Christ Himself certainly did NOT teach*, but which has been worked from time to time into the sacred writings by an unscrupulous priesthood, for the sole purpose of getting an immoral and unrighteous hold over the minds of the people for their own purposes of getting power and money out of them. This by the way.

To take the next class—that of etheric doubles, and astral shells. The etheric double is the etheric part of the dense body mixed with astral matter. At death the ego (soul) leaves this, and the etheric double is left still loosely connected to the physical body. It disintegrates slowly with the physical body. It is never more than a few feet away from the dead body. It may be seen floating over newly made graves in a churchyard by clairvoyants—a sort of pale blue luminous phosphorescent cloud of the same shape as the corpse. Under certain

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circumstances evil rites have been and are performed by "magicians" with this etheric double.

The Negro, Obeah and Voodoo rites and the horrors connected with them use the etheric double and some forms of bad elementals. This is one reason why cremation is an advantage—the etheric double being consumed with the body.

The average man has used during his life a very fair amount of his thought in connection with his emotional nature and astral or impulse body. Therefore it is not strange that after the passing of the true ego from the astral plane to the heaven-world a certain residuum of this mentality should be left over, connected with the old astral body, now a slowly disintegrating shell also. This slight residual mentality, with the discarded astral or impulse body, constitute the astral shell. A harmful sort of thing, drifting about in the currents of the astral plane, and attracted by all such things as had been delightful to the lower nature of the ego that once inhabited it.

In the majority of cases these are the creatures that are attracted to spiritualistic séances, and pass themselves off as the real person whose astral body they had once been. This is one of the chief reasons why it is undesirable to have much to do with spiritualistic séances and materialisations. Most of the usual phenomena are produced by mischievous if not malignant nature spirits and elementals; the materialisations being produced through the aid of one of

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these astral shells and the nerve force and will power of the medium and circle. Thus these astral shells draw fresh energy from the living bodies of the medium and the sitters in the circle, and are, in fact, sorts of vampires. Persons who are at all nervous or highly strung, therefore, expose themselves to the most objectionable influences, and open themselves up to the possibility of ending their days in a lunatic asylum—IF OF NOTHING WORSE.

An elemental will sometimes, also, incarnate in an astral shell, and make the supposed personage which is appearing at a spiritualistic séance utter the most absurd views, quite different from those uttered in real life. It is probable that the latest supposed communication of Anna Kingsford through a medium, was something of this sort.

(*To be continued.*)

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Cultivation and Practice of Mesmeric Power.

BY FRANK H. RANDALL,
Author of "Your Mesmeric Forces: How to Develop Them."

THE NERVOUS SYSTEM.

PART I.

PHYSIOLOGICAL AND PSYCHOLOGICAL.

YOU will remember in the last article that it was to the breathing powers in mesmeric development that "almost" the greatest importance was assigned. This was so because it should be left for the

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nervous system, so delicately constructed, so intricate, and certainly so complex, to be regarded as the physical organ requiring and deserving chief attention. But you will find that the powers of respiration and those of the nervous system are very closely responsible for the energies generated in your body generally. All students of that department of psychology which embraces the cultivation and development of the deeper and finer powers will do well to become acquainted with the different processes and movements of the nervous system.

Weak and Strong Nervous Systems.—Let it be known how the matter of nerves makes itself noticeable in daily life. On the one hand, a weakly, sensitive nervous system—shocked by any unusual impulse around, exhausting, as it does, the whole body each time such shocks take place, and finally bringing about utter prostration—is disastrous to its possessor. On the other hand, what greater nature-power is there in life than the possession of a strong and exceedingly fine sensitiveness of the nervous system, combined with a thorough control of all its different tremours and actions? Here are two extremes: weakness on the one hand, and strength on the other. Between them is a grand scope for work, both mesmerically and in the direction of self-development. In proportion to the controlled sensitiveness (distinguished from stifled sensitiveness) and strength of the nerves, so will be the power of any person to move into submission the life forces of another.

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Let anyone of less balance come into contact with another of finely organised and well controlled nerves—such nerves, for instance, as are capable of immediately registering upon themselves the subtle impressions created by the feelings, if not thoughts, a person may be holding—and they will, by the very power of the stronger, feel naturally submissive. This is a very practical mesmeric fact, borne out wonderfully in the minutest circumstances of life. Natural mesmeric power is embodied in all persons of such ascendant powers, of whatever character or quality they may be. In the presence of such persons, quite natural *operators*, a subordinate will always assume a controlled, restful, subdued and *subject* state. A state which, when established by a mesmerist experimentally, develops into the well known mesmeric coma, or trance.

The Intricate Complexity of the Nervous System.—Very well. See now what principles of physiology may go to support the above, as well as give a good foundation to would-be magnetists in the manipulation of vital force. See, too, why and how the nervous system is regarded as the chief, the most complex and intricate apparatus of the whole human body. It may then be hoped that, preparatory to subsequent articles, which will deal with items for training the nerves, some very sound principles of occult psychology may be confidently arrived at.

The nervous system is the organ whose function it is to distribute and convey over your body the substance known to scientists

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as vital force, nerve energy, etc. When this vital force is radiated and transmitted under the laws of mesmerism from one person to another it is also termed magnetic force, magnetism, etc. Now, the action of the nerves is a sort of respiratory process—*outward*, along the motor nerves from the brain, and *inward*, along the sensory nerves to the brain. The course taken by the magnetic force in the case of a mesmeric *operator* is from the brain—by the action of will—over the nervous system, and off especially at such extremities as the hands, feet, and eyes, as was pointed out in earlier articles. In the case of a mesmeric *sensitive* the direction is reversed, and the course taken is from the outside surface of the body, or periphery, as it is technically termed, along the nerves to the brain. The former is a *projective* process, the latter a *receptive* one.

The brain is the great centre to which the nerves of the body converge, and from which they radiate. This should be very significant to students, from the fact that it is the organ of the mental faculties and *will*, which play so prominent a part in a mesmerist's power to transfer his magnetism to a subject or patient, as the case may be. Here you will remember the previous instruction to cultivate your mental powers.

Another View of the Complexity of the Nervous System.—Since it is a highly rarefied substance with which we are concerned when dealing with magnetism, it is quite necessary to become acquainted with the

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construction of the organ whose function it is to fulfil the correspondingly delicate duties which the operations of such force through the nervous system necessitate. A good notion of this may be gathered from some of the following statistics as to the structure of the nerves. But before proceeding to these, prepare to picture the nervous system as an organ, the particles of which are so sensitive to vibrations that they are capable of readily trembling in response to any nerve excitement in another, or to any impulse directed from your own mind.

Here are the details which will succeed in conveying to your mind the desired notion. The brain, the basic core of the nervous system, is the great centre which, through the nerves, links mind with impulse and action. Its area is estimated to average upward of three hundred square inches, and roughly to contain about two hundred and fifty thousand cells to the square inch. This will give a slight idea of the, as yet, inconceivably intricate construction of the human brain. But further from this centre radiates the infinitely delicate nervous system. See now: attached to each of these minute brain cells, each in themselves a microscopical centre, are nerves numbering never less than two and sometimes as many as four. These proceed in bundles and chords over the body until they are distributed in fibres of such a fineness as to make it impossible for a spot of the body to be touched with a needle point without it being sensed and the nerve action transmitted to the brain. An idea of

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the minuteness of these nerve fibres may be gathered also from the fact that the microscope has as yet failed to detect their ultimate ends. That part of them which is microscopically visible is calculated to measure in size not less than $\frac{1}{15000}$ part of an inch, and it is considered by advanced physiologists that even the minute fibres, or nerve force channels, may, after all, be bundles of nerves. So much, then, for the construction of the nerves. Sufficient it is that we are able by such physiological evidence to fully realise what a tremendous effect it is possible for anyone to produce in and upon themselves, as well as upon others, when such a mechanism is set in motion by either a well directed thought or a full and strong emotion.

(To be continued under the heading of "Positive and Negative Action of Vital Force.")

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Concentration and the Acquirement of Personal Magnetism.

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LESSON XIII.

I HAVE shown how Personal Magnetism is largely a matter of health, and the correct storage and increase of the magnetism or electricity contained in our bodies, and the atmosphere upon which we draw to a certain extent for magnetic supplies, although it must be understood we already possess the force in ourselves.

So far the use of animal magnetism for

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personal advancement has been the object of the lessons given, but there is another side to the question, and animal magnetism for *healing* purposes occupies, in my opinion, a much more important position.

Magnetic healing forms a wonderful means of alleviating pain, and the cures effected by a skilful healer are too numerous to mention.

All nervous diseases, and a good many others, will yield to the treatment, which, needless to say, can only be given by one in perfect health, with a perfect flow of magnetism, and the knowledge of how to treat different diseases.

This requires a certain amount of study on the part of the student, who should have a working knowledge of anatomy, and a good handbook (Furneaux's is splendid) of physiology is very necessary.

Some people say, I know, that I am something of a crank on scientific matters, but I know that until science is linked with metaphysics, the more rational teachings of New Thought will be neglected by the masses.

I advise you to thoroughly study the nervous and muscular system, to gain a good working acquaintance with the various organs of the body and their functions, and a knowledge of the symptoms of some of the diseases the flesh of man is heir to.

In previous lessons you have mastered the art of generating magnetism in the body, and if you have followed the teachings and exercises I have given, you will have a store of magnetism to "give off" for the benefit of others.

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If you want to induce a flow of magnetism for healing purposes, place your hands together in a cone shape, and breathe gently into them until they are moist, then rub them briskly together. Repeat this three times, when you will have sufficient "flow" for healing purposes.

Begin with the treatment of simple ailments, such as neuralgia, toothache, headache, and so forth, and it is for these I will first give you instruction as to treatment.

Always talk to your patient brightly, and try to instil confidence in his mind with regard to your methods.

Stand behind him, and having first generated a flow of magnetism as directed, place your right hand at the base of his stomach and the left at the back of the head, and *will* hard that the magnetism shall flow through the body.

Then lift your hands above his head, and without touching him, make sweeping passes in a downward direction, from head to foot, shaking the hands to "throw off" as you finish each pass.

Open your hands so that the fingers are slightly apart and curved inwards when making the passes.

Then let the patient sit in an easy chair, the head must not rest against the back, or you can't reach him, stand behind him, and treat him with what we call "contact" passes.

The whole time you are manipulating the patient you must steadily *WILL* that the flow of magnetism from your fingers shall carry away the pain, and leave him free.

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First remember that your two hands are, for the time being, converted into delicate instruments, that in fact you carry an electro-magnetic battery in your fingers.

Of this battery you must make your right hand the *positive pole*, the left hand the *negative pole*.

Do not forget this in your treatments, for it is most important.

Now, first place your right hand to the patient's forehead (taking care to press the centre of your palm between the eyes) and the *left* hand at the back of the head; now will earnestly that the magnetic current shall pass through *his entire body*. You force this current through the brain from your *positive* hand, which generates the magnetism, to your *negative* hand, which, being placed at the base of the brain, carries the current right down the spinal column and through the medium of the cerebro-spinal nerves to all the principal organs of the body.

Having done this you now place your hands firmly on the forehead, and stroke from between the eyes, back over the ears to the back of the neck, when the hands are removed and smartly shaken each time as if something sticky was adhering to the fingers.

This is called the "throw off," and carries away the magnetism charged with the pain, thus guarding against the danger of forcing the pain from one part of the body to another.

Continue the treatment until the magnetism is gone, willing steadily the whole time that the pain shall vanish. Remember that the animal magnetism is a FORCE, it is not

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an effort of the imagination of a few occult cranks. It is a force acknowledged by scientists—French, German, American, and English—men whose names stand high in the world of science and of learning.

Moreover, it is not a mere *theory* on their part, for the flow of magnetism from the human body has been successfully *photographed*, the camera *revealing* that which the eye of man could not see.

Experiment has shown that this force can cure diseases which will not yield to drugs or even ordinary mental treatment.

(To be continued.)

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Self=Psychic Healing.

HEALTH is the natural state. Its maintenance will depend upon the character and state of the subliminal self and its interaction and relation with the normal, the normal mind and its expression, and the conservation of psychic energy.

Inasmuch as our knowledge of all the factors which may influence life, and of the elements which compose the synthesis of its individual expression, is yet incomplete, it could not be said that the above enumeration includes all the factors, though quite enough to furnish opportunity for self-study and work.

The condition of health, which appears so simple, is therefore as complex as the factors which contribute to it are numerous and their interaction diverse. Its impairment may result from many causes, and its restoration be effected by various means. Such

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means will, however, affect consciousness in some degree, correcting some imperfect state, or originating or accelerating some beneficent one by which the natural life-expression is assisted.

There are various kinds of what may be termed psychic healing, no one of which utilises more than a portion of the possibilities. We have the divine healing, depending upon a recognition of an external divine power, and the same divested of all idea of external purposeful interposition ; the Christian scientist, who denies disease and emphasises a divine mind ; the mental healer, who uses the power of beneficent thought ; the suggestive therapist, who appeals to the response of the deeper forces, either in hypnosis or subjective states ; and the magnetic healer, who imparts his psychic energy.

Healing is done by each, and results are otherwise obtained that are more or less satisfactory. Each system is, however, but a segment of a comprehensive whole which is based upon deeper and more universal grounds than any of them assumes. I think it safe to say that the main factor involved is the subliminal consciousness, acting independently and originally or in response to the normal mind or in connection with psychic energy.

Knowing what we do of the nature and powers of the subliminal consciousness, we are justified in assuming that cases of marvellous healing result from the masterful or fortunate combination of causes which for the time powerfully awaken, modify, acceler-

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ate or otherwise affect the subliminal powers of the deeper self—the powers which we know build and maintain the body. And this will be true whatever may be the means of its accomplishment, or by whatever name its votaries call it, and regardless of the narrow and even false view of the nature of the phenomenon.

This, of course, must suggest the fact to which I desire especially to call attention, namely, that in its immediate action, at least, the healing comes from, and is really done by the self. This will not exclude the possibility of a condition of the self in which there is a beneficent assimilation of universal powers or forces, or relationship with universal consciousness. But the healing is done by the self in the same sense as the body is built and maintained by the self.

This being true, the right path to health is individual knowledge and effort. Why should you not learn of your subtler powers, become master of them, learn to use and direct them yourself, rather than depend upon external aids? If healing must ultimately be self-healing, whether done so consciously or not, why not exhaust your ability therefore before resigning the privilege?

In this paper I wish to speak particularly of the relation to health which the conservation and proper direction of psychic energy bears.

Refer to and read what was said upon the subject of "The Self of Psychic Energy," page 30 and following, in volume I. The constitution of the self, so little known,

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includes much more than the physiologist who views only the mechanical body, or the psychologist who thinks only of consciousness, admits. What we are concerned with here are the subtle forces and substance which are part of the vital man—the psycho-vital energy, the personal magnetic forces. That these exist and are of great value in the maintenance of the health and integrity of the self is not doubted by those who sufficiently observe and investigate.

Many phenomena justify the recognition of this force. We will consider here some simple methods of conserving and using the resident quantum of it which each one possesses.

In some persons and for a period of time there is an active manifestation of this energy tending to the production of phenomena outside the limits of the body. If encouraged the result is wasteful of this most desirable element. This energy is evolved for the benefit of one's self, and if due appreciation is had of the elements which existence allots to him for his well being and advancement he will not unwisely and recklessly throw them away.

It is not in this extraordinary manner and measure that the majority dissipate this energy, but by the unperceived drain of wrong thoughts and actions. Irrational thought is a dissipater because it involves some *excess* of false opinion and a maladjustment to truth. Anger and excessive emotion are speedily destructive, while anxiety, sorrow and remorse slowly but

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surely dissipate it. On the other hand, the evenly balanced mind, rational in all things, open, free and adaptive to truth as it evolves in the consciousness, creates no friction or maladjustment to use up the vital forces needlessly. Joy and pleasure free from excessive expression, and optimism which opens the soul to all helpful relations along the lines of least resistance, make no useless employment of this energy.

Conduct is usually obviously associated with thought, and either aids or hinders the conservation of this energy. Excessive exercise and labour, irrational and useless movements either of the whole body or of its parts, sub-conscious habits of movements, irritability and "nervousness," to say nothing of unwise though conventional sex relations, all are powerful dissipaters of this energy.

The earnest conservator will seek to correct all these errors. He will endeavour to direct the modes of thought from these harmful expressions and to cultivate those which do not destroy. He will avoid the excesses of action and assume a control over his movements, eliminating the irrational, the sub-conscious and the purposeless ones. Vigilance for a time will be entirely effective, and short exercises of control of the body by will, as by the inhibition of nervous movements, holding the body in a pre-determined position or posture, etc., will soon confer desired power.

These are considerations which may be borne in mind at all times for the purpose of conserving this energy. Consider now means

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of bringing it directly under the control of the mind in order that it may be consciously directed for health.

One should first become acquainted with his forces. For this purpose, and for the further purpose of establishing a familiarity with conditions from which subsequent exercise shall proceed, it is well for the student to set apart twenty minutes or half an hour daily, either early in the morning or at evening, during which he shall sit quietly and undisturbed, wholly relaxing mind and body. The place should be suitable, and the requirements as to preliminary conditions named in the articles on Concentration and The Silence may be profitably followed. The eyes should be closed and the attention withdrawn from the thoughts of environment and previous occupation.

In this exercise there need not be any special effort beyond this mental and physical relaxation and quiescence. Its purpose is to accustom one to this working point of advantage, and an immediate effect is to gradually stop the waste of psychic energy and gathering it to the organism acquaint one with its existence. The flow of energy follows to some extent the direction and purpose of thought and act, and when these become quiescent dissipation ceases, and the massing of this power becomes evident—as by feeling its flow over the body.

Follow this exercise for a month if need be, until you find it becomes one of ease.—*From Realisation.*

(To be continued.)

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Scientific Fasting.

SO, during all periods of fasting—as well as at all other times, except at meals and immediately before and after eating—drink plenty of fresh, pure, “uncooked” water. If you do this, even when not fasting you will not feel the need of nearly so much food. Try it. That is the way to prove all these things.

Now, about exercises while fasting. The relaxing and tensing exercises given in the article in the *Path-Finder* on “The Science of Right Breathing” should be persistently kept up. They are sufficiently light not to fatigue. And above all, get out into the sunshine and inbreathe all the fresh air possible. Drink in long, deep swigs of the sun’s glowing vibrations as they are carried to you on etheric waves. Drink your fill and then fill up some more. If you do all these things conscientiously, it will not be so very long before you will wonder how it came about that you ever wanted to eat anything.

And here is something else I will tell you that has cost many a man and many a family years of pain and suffering and poverty to overcome and get rid of. It is this : *Fasting* will *cure* any case of the whisky habit or the smoking habit that was ever invented with which to curse the human race, and the remedy will not cost you a cent.

But maybe it is too cheap, my friend ? Some of you would rather pay a Keeley Institute hundreds of dollars for a system that does not cure than to apply nature’s simple, but never-failing, remedy that doesn’t

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cost you a cent. And so it is when you are in search of health—you go everywhere for health except the right place, and spend all the money you have and all you can earn and borrow, and you are still the same invalid, only worse off. But nature's remedy costs nothing. It is too cheap even if it does heal, isn't it?

I do not state a single proposition whose accuracy every man and woman in the world cannot fully demonstrate, and without the expenditure of money or vital energy. What more do you want? What more do you need? Health, opulence and a soul filled with sunshine—all are waiting your embrace so soon as you stretch forth your arms.

“Fasting and prayer” will lead you up to the gates of the Celestial Paradise. This means that purging the physical body and directing the thoughts within the sanctuary where resides the soul, will unfold to human vision the sublime possibilities of man's own creative powers. This is no figure of speech but an absolute reality, whose accuracy can be demonstrated by all mankind alike.

So let us all go to work and get rid of the decaying matter and disintegrating tissues with which our physical bodies are submerged. Let us give the god within us a chance to change his breath occasionally. Our souls need an airing. The body must be cleansed. There must be a day set apart for general house cleaning. Periods of fasting will alone do this. The little microbes are great aids to health, but they cannot do the whole job. They are overworked as it is.

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They are doing the best they can, but man is so constantly and persistently filling himself up with decaying matter that these little health germs no longer have time to make the necessary rounds.

So, man is dying inch by inch because he insists in wallowing in his own filth. He may look clean outwardly, but he isn't. Every pore in his body is alive with the decaying substances that nature is trying her best to throw off. What is to be done with him? Let him continue to spread his contagion of condensed poison, or shall we renovate his entire internal apparatus and give him a *real* bath?—From the *Path-Finder*.

—:o:—

“Cardy Mums.”

(Copyright.)

CHAPTER III.

(BY O HASHNU HARA.)

Devoted to the separate meanings attached to the ordinary playing cards when used for the purpose of divination, with some combinations.

METHOD VI.

THIS is a complicated but most reliable method of working out the Past, Present, and Future, showing both the intimate and extraneous circumstances affecting the life of any given individual.

The signifier of querent is first withdrawn and placed in the centre of the table. The cards are first shuffled and cut, then twelve cards are taken one by one from the top of the pack and laid upon the table in the form of a circle. Great care must be

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taken to preserve the order in which the cards fall, the smallest error may mean a mistaken reading, say for the Past, or Present, when naturally the querent loses faith in the artist's ability to predict the future.

The first twelve cards are laid out in the following manner:—

		10,		
	11,		9,	
12,			8,	
1,				7,
2,				6,
3,			5,	
		4.		

Now take the remaining cards, let them be shuffled and cut, the querent choosing seven cards which he withdraws from the pack at random.

These are placed within the circle of twelve in the following order, great care being taken, as before, to lay them out in the exact order in which they turn up:—

		10,		
	11,	14,	9,	
12,	17,	18,	8,	
1,	13,	Significator.	15,	7,
2,		19,	6,	
3,		16,	5,	
		4.		

Now the cards from one to four inclusive signify the past; key cards, thirteen and sixteen.

The cards numbering from four to seven signify the present, what is now happening; key cards, sixteen and fifteen.

From seven to twelve we find the future; key card, fourteen.

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Then of the inner circle seventeen signifies the past, eighteen the present, and nineteen the future.

In the hands of the initiate the twelve outer cards also represent the signs of the Zodiac, the twelve houses used by the astrologer.

The three picture cards of each suit are appropriated for the zodiacal signs, as will be very clearly seen by accompanying diagram.

(To be continued.)

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Our "Endless Chain" Plan.

WE ask every reader of this magazine to help to extend the circulation by complying with the request of this "Endless Chain" plan.

ALL THAT WE ASK OF YOU is to write five brief letters to five of your personal friends, something after the style of the "sample letter" below, asking them to send 6d. for a copy of WINGS, and to enclose with each letter one of the five blank order forms on the next page.

This favour will only cost you five penny stamps and a very little of your time, but by so doing you will perform a very valuable bit of work on the behalf of humanity, for which we thank you most heartily.

If you will write five letters as requested, it means that the magazine will have a circulation reaching to tens of thousands, and that by these means our gospel of *health, right living, and right thinking* will reach

Wings of Truth.

those who, in darkness and misery, are not yet "In Tune with the Infinite," and who do not know how to overcome their bodily and mental sufferings.

"SAMPLE LETTER."

My dear —

I wish to call your attention to the New Thought and Hygienic Magazine, WINGS OF TRUTH, which I read myself with interest and benefit, and I urge you to send 6d. for a copy. The magazine aims towards establishing healthy minds in healthy bodies, and shows *how to obtain both*. It teaches hypnotism and magnetism, physical culture, and indeed, caters for the public welfare generally. I do not think you will regret sending 6d. for a copy.

Sincerely yours,

(Name) —

So highly do we appreciate this service on your part that we shall keep, permanently, an alphabetical record of all those who render this service. Will you kindly fill out the following form and send it to the Secretary:—

To the Apocalyptic Publishing Co.,
Westminster.

I have written the five letters to five of my friends, as you request in your "Endless Chain" plan, asking them to send 6d. for WINGS OF TRUTH.

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